4: Pierson Z-4, 5 (1935-1937) 1967
SOll Bahia Brazilians SOll

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men, anxious for a good year's catch, or individuals wishing to be rid of some illness, to obtain employment, or to secure a satisfactory resolution of unrequited love, will purchase foods, wearing apparel, toilet articles, jewelry, and other gifts pleasing to a lady and place them with appropriate ceremonies in a body of water presumed to be inhabited by one of the *mães d'agua*. Particularly sacred are the waters of Mar Grande, off the island of Itaparica, where, a few years ago, a saddle horse, it is said, was presented to Yemanjá; Mont'serrat and Cabeceiras da Ponte, on opposite sides of Itapagipe; Baiutê,[9] near the village of Itapoan; and Mariquita, near Rio Vermelho.[10] Parents of twins make regular food and drink offerings to the twin-deities, the Beji, or Cosme and Damião. Omolú, the "*orixá* of smallpox," is believed to protect not only against the ravishes of this disease

[778] [823] [845] [776] 776 75

[9] A foreigner was swimming in Baiutê when a passer-by, seeing him, shouted excitedly, "What are you doing in there? Don't you know that that water is charmed (*encantado*)? You might even turn into a fish. Haven't you seen the white swans? They say that they are two people who once swam here." For accounts of public offerings to the *mães d'agua* see *Estado da Bahia* for June 19 and September 23, 1936; *A Tarde* (Bahia), February 3, 1938.

[10] A letter headed, "Every Vow Fulfilled up to the End of the Year, 1936," and addressed to "Our Lady of Mont'serrat, the Mistress of the Sea, Janaina," was found in the bay near Mont'serrat. It read:

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To my Godmother:

I promise you, my Lady of Mont'serrat, that if you arrange it so that I can marry Domingos Portella, I will give you a present worth fifty milreis. And on the second of February I will put in another present according to my means. If possible, I will give you thirty milreis, and if not I will give you at least twenty. As large a present as I have I will give you on February 2, from twenty milreis up. My Godmother, I promise thee that the day of my marriage to Domingos Portella will be a happy day for you also; while I shall be having a *festa* here on land, you also will be having a *festa* there in the holy sea. I will fix dishes of all that we have in the house for this day, and send them to you, with greetings from me.

Your goddaughter,

Yvonne D. L. Braga

(Letter presented here by courtesy of Friar Tomás.)

4; Pierson Z-4,5 (1935-1937) 1967
SOll Bahia Brazillans SOll

My sister is preparing *carurú*. She has twin boys. When God gives you twins, you are obliged to present *carurú* to Cosme and Damião. If you fail to do this, someone in the house will die that year.

If one were now to set down an account of the personal experiences of an upper-class Bahian, it would reveal an entirely different mental world. In general content it would reflect a culture distinctly European. Dress, music, food and food habits, forms of religious expression, sacred specialists, means of exercising control over personal destiny, and the ideas, attitudes, sentiments, points of view, and philosophy of life associated with them would, in general, not vary from those commonly characteristic of individuals of European origin wherever found.

This variation at Bahia in cultural identification between the Europeans, on the one hand, and the *Africanos*, on the other—this difference in ideas, attitudes, and sentiments—obviously erects serious barriers to intercommunication and consequently retards the development of a body of common understandings upon which the moral solidarity of any society is built. Although most of the Bahian blacks have now to a considerable extent sloughed off their former cultural identity with Africa and have been more or less completely incorporated into the European world, a remnant of *Africanos* still live, in spite of contiguity in space with the Europeans, to a considerable extent culturally apart.

As will be evident in greater detail in the following chapter, the Europeans tend to look upon the beliefs and the practices of the *Africanos* as matters for ridicule, scorn, disparagement, and condemnation. They are thought of as queer, bizarre, unintelligible, inferior forms of behavior.